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Integrity and Fidelity to the Cause of Christ.

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BAPTIST RECORD

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B. A. VENABLE,
L. S. FOSTER,
L. A. DUNCAN,
A. V. ROWE,
H. M. LONG.

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EDITORIAL

On First, Fourth & Fifth Pages

NOTES AND COMMENTS

We learn from the *Mississippi Baptist* that the General Association, which was to meet with the Sylvarena church, Saturday before the last Sunday in October, has been deferred to the Saturday before the fourth Sunday in November.

"What is a man profited if he shall keep the whole world straight and go wrong himself?" *New Orleans Advocate*. O, well, don't you know that every shallow-pated hairpin regards him a hero? and that is glory and profit enough for him.

Some day an evangelist will appear who doesn't know a single funny story, who tells no personal experiences, who allows infidels to do all the sneering at churches, but who just preaches Christ crucified. Multitudes are looking for that man. —*Mid-Continent*.

We are not sure it is for the best to be always condemning discussions and crying out against controversy. The truth is, we believe such things are sometimes needed, even sharp, not to say a little rasping. Some men are so stuck on their own opinions and determined to have their own way that they need a little of the cuticle peeled off to cause them to think, and if anybody thinks that way about us, just let him peel away to his heart's content, only let him allow us a like chance.

AN exchange says (and it is good advice for the Christian especially): "If you have a nice little farm or steady employment, and are out of debt, do not fret and worry yourself and wife into the grave for the sake of making a little money. You have but one life to live, and that is brief at best. Take a little comfort and pleasure as you go along day by day, and try to do all the good you can. Wealth alone will never keep your memory green after you have gone to the undiscovered country." No one ever saw more good, common-sense wisdom for the delectation of our farmer brethren. If they would heed it, they would be happy.

EXPOSITORY.

HEBREWS 1:1-4

The writer has given the nature and office of the Son. The Son is the organ of the Revelation; God's creative instrumentality; is heir of all things; embodies an expression of God's nature and attributes; bears all things on their final goal. There is now an advance in the thought verging toward the main subject of the Epistle. We are brought therefore to consider

IV. The Son considered in His work in behalf of a world disordered by sin.

"After he had himself made purification of sins, sat down on the right hand of the Majesty on high." This passage represents

Christ in His two-fold aspect of Priest and King. These two aspects occupy an important position throughout the entire Epistle. The expression "making purification for sins," manifestly refers to the purification or removal of the sins, and not the purification of the persons from sins. The reference is to the atonement, as a satisfaction rendered for the sins of men, by virtue of which atonement men are sheltered from the punishment justly due their guilt. The peculiar form of the word expressive of "making" this purification, clearly suggests that

"Christ Himself, in His own Person, made the purification. He did not make it as something distinct from Himself, simply provided by His own power."

This transaction of "purification from sins," viewed in its culmination, refers to the application of the blood upon the altar in heaven, the Holy of Holies, not made with hands. This priestly function is discharged prior to His sitting down at the "right hand of the Majesty on high." Of course the earthly priestly activity of Christ in offering Himself as the victim, is implied, but not expressed. The last and crowning act involves all the rest. By this priestly act, He consummated His work as atoning High Priest, in so far as His sacrificial offering was concerned. In His theanthropic, his divine human Personality, He makes this purification as

Son of God, and Son of Man; He entered the Holy of Holies and offered His blood. Having a social connection embodying humanity in His Person, He made a "gracious atonement for the whole human race," because He was Man. He did for the race in reality, what the Jewish priest did, typically, for the Israelite.

But the Son in His activity for a world disordered by sin, has not only a priestly function, but He is King. A Priest-King. This thought now rises above the horizon, and receives recognition at the hands of the writer. "After He had made purification from sins, He sat down at the right hand of the Majesty on high." Such is the writer's method of expressing the enthronement of Christ. This enthronement belongs to the Son in His incarnate state. Christ is as truly incarnate now, at the right hand of God, as He was

during His earthly activity, but His human has been on its glorified form. The exaltation is simply one of space, but of a glorified state. Not

one simply of royal investiture, but also of glorified being. "Sitting at the right hand of God" denotes "that participation in the divine Majesty and union and glory to which the Messiah was exalted after His work was finished, therefore, a time, and which is consequently exercised by Him as the glorified Son of Man." Perhaps we are to think of "the right hand of the Majesty on high," as expressing space as the dwelling place of God, undisturbed by sin, "where no death reigns, when the glorification of the body does not need

to be looked upon to, as something future. Into that sphere has the Son of God entered, as into a place with a visible glorified body, to come again from thence in visible form."

In this exalted state, the Son has come into possession of the inheritance which was his heir of all things. His kingship is not something coming from His Messianic activity, but independent of His incarnation. He is heir in His glorified state, as Son of Man, as well as Son of God. In the glorified Son of Man, humanity has come into possession of the universe. In Christ,

all that was lost, a wealth of actual, or prospective possession.

All things have been made subject to Him. Such as is the Son, such also shall be the sons, since He is one with them.

Now comes the declaration that Christ, by his exaltation, as "having become so much better than the angels as he hath inherited a better name than they." By this declaration the author passes to his main subject. As Christ's superiority to the angels forms a part of the body of the Epistle, we pass over it here with this bare mention and will close with some

PRACTICAL SUGGESTIONS AND APPLICATIONS.

1. Let us learn that this world did not come into being by a mere chance, by blind evolution. It is not the result of the operation of material forces. It was created by God through the Son. God made the heavens and the earth, and formed man from the dust of the earth, and breathed into his nostrils the breath of life.

2. Let us learn again that this universe is not a "self-sustained mechanism," cast out as an orphan from the supervision and care of its creator; but it is upheld, guided, borne along by one who is Son. He upholds "all things by the Word of His power;" he bears them all on to their final goal. The smallest sentient being burning with life in the remotest corner of God's universe, and the highest archangel in the ranks of heaven, are preserved and guided by his hand. The smallest atom driven by winds, and the systems of worlds moving in the unshored oceans of space are upheld by the Word of his power. We are not left to the inexorable fate of

material forces. He numbers the hairs of our heads and not a sparrow falls to the ground without his knowledge.

3. God has not left us without a revelation of himself. The silence has been broken, God hath spoken in his Son. We are not left to grope our way in darkness, guided only by the light of conscience or the torch of reason. The light of the knowledge of God and ourselves streams out through the Son as God's organ of communication between heaven and earth. The Sun of Righteousness has arisen and flooded the earth and the world with the billows of the light of knowledge, of the glory of God and the possibilities and destinies of men.

4. Love and grace have come to the corrupting and pitiless ravages of sin. He has laid help upon one who is mighty to save and able to save to the uttermost. The Son incarnate has made his way through the deadly conflict of sin, up to the Holy of Holies, making purification for sins. Sin has been dethroned, guilt has been atoned for, God reconciled in the person and work of the Son of Man. Humanity has been dignified, enthroned at the right hand of God, in the person and work of our Priest-King.

5. What the Son shares with us, the humanity which he took upon himself, he has exalted in him, we see the final issue which awaits those who are united in him by faith. He shared our weakness, our mortality; we shall share his glory. Then his prayer will be answered: "Father, I would that where I am, there they may be also." May we not entrust all to him? Sinner, the reason you do not accept is you do not know him.

"MAINTAINING the honor of the denomination" is no mean responsibility, and the Christian who does it under serious difficulties is worthy of all commendation. *The Baptist News* tells us of a negro who is a general roustabout at a hotel where there is a good deal of swearing, drinking and gambling. This negro, however, is never known to drink, swear or gamble. Nor is he known to be guilty of any other wickedness. One day a man said to him, "Cuffy, you seem to be pretty strict. How is it that you keep so straight here?" "Well, it's a purty hard job, sah, and the temptations is mighty strong sometimes, sah. But I'ze a Baptist, and it's on my shoulders to maintain de honor of de denomination." Would that some other people were as careful for denominational honor as Cuffy." In that case, the Baptists would sometimes have much less to be ashamed of than they have had.

WE rejoice with our Bro. Foster in the prosperity of the *Orphanage* and the success of the beautiful little organ of the enterprise, *The Gem*. He reports a daily increase of its subscription list which is already near a thousand and a half. May the Lord greatly bless our brother and his good work in the interest of the helpless little ones.

THINGS THAT OUGHT TO BE DONE.

A war to death or trusts must be one of the main features of the Republican programme henceforth. The party which crushes them will gain the undying gratitude of a despoiled and trust-ridden people. —*Chicago Tribune*.

"Selfishness is a hard snake to kill." Yes true enough, but the grace and truth that came by Jesus Christ, can kill it, and it ought to be killed forthwith.

"We understand that we have misunderstood the action of the Mount Vernon church in Mississippi. Prof. Martin was not affected by its action, save indirectly as it affects those following his teachings. So we presume Prof. Martin is still a member of a regular Baptist church. There seems to have sprung up a new test of orthodoxy among Baptists. We frequently hear, as a defense for men who are charged with false doctrines, that they are members of Baptist churches. That is far from being a scriptural Baptist. It is usually an evasion when a man dodges a plain statement of what he does believe, by claiming membership in some Baptist churches. —*Christian Index*.

Well, Brother *Index*, supposing that all you have said is true, how is such a man to be dealt with? Must he be written down by newspaper editors and with windy resolutions from Associations and Conventions? Or should his church invite a council of the sisterhood of the churches and have all of the charges alleged against him thoroughly investigated, and then take such action as the findings and circumstances seem to require? Is not the latter the only just and proper way to effectually dispose of such cases?

DR. P. S. HENSON says the devil appears these latter days in a new role; that "he does not walk abroad as he used to, with horns and hoofs and a forked tail, and a breath that smells of brimstone; but he comes in the guise of a gentleman, with eyeglasses on his nose, encyclopedias under his arm, and the learned lingo of philosophy on his lips. He does not squarely and impudently affirm that there is no God, but shakes his sapient head and shrugs his shoulders, and says he doesn't know, and he rather suspects that nobody knows." The truth is, it is the policy of the devil to induce people to begin to doubt about God and the Bible for the quieting of their fears and the easing of their consciences, when it will be easy to sin and blaspheme.

We haven't seen anything in a long time that better matched the [hypocritical] cant of some current critics. Read it, and tell us if you don't think so too.

"Some editors when they undertake to play the critic, use so much 'sweetness' that they really make their opponents faint with sickness. It may be pleasant to some people to be struck by the hand which is smeared with honey, but we prefer an opponent who uses salt."

3. As to "Martinism," so

called—Martin says that he holds the views attributed to him—(1) We have never *uniquely* accepted or endorsed Martin's pamphlet, either in part or as a whole, nor have we accepted certain reports of his views as they have been given and criticized in some public prints. True, we did say, when giving a revised statement of Martin's views, in THE RECORD of June 24, 1857: "He employs some terms and phrases in expressing his views that we do not, and probably would not; but in the *substance* of the statement in its entire connection, and along with his own explanations, we have no difficulty in recognizing these views as lacking little, if any, anything, of being in keeping with what we have usually understood Baptists to hold and teach." But we wish distinctly to say here that we do not accept as the best and truest view of scripture truth, all or even nearly all, of "what we have usually understood Baptists to hold and teach." If so, we would hold to both Boice and Pendleton on regeneration and would therefore hold a wide variance, if not a contradiction. Again, we would not hold to what Broadus and Pendleton say on repentance, and that would, if possible, be a wider variance. Yet we repeat, that what those good men have written belongs to what "we have usually understood Baptists to hold and teach." (2) We have never said that Martin should go unchallenged or untried, but on the contrary, that if he is seriously suspected of holding and teaching hurtful heresies, he ought to be held amenable to the proper authorities for it. We therefore favor the council. THE RECORD has claimed all this, and does now, that M. T. Martin is a regularly ordained Baptist preacher, and a member of a regular Baptist church, and therefore should be treated as such by other Baptist preachers, that if called in question, he is entitled to a fair and impartial trial before a council of the sisterhood of the churches. As we understand it, he has never pronounced unsound by a council, but is ready and willing to submit to such an investigation. The "Waco trial" was a trial of the church, not of Martin's capacity as her clerk, and entirely without the sanction of the sisterhood of the churches. And the affair at Waco was without church authority or call, since it being left to consider what should come with certain refractory members, it turned aside from that purpose and enquired into Martin's views, for which they were invited and only with his consent. It is even then they did not oppose him heretical, but only "regent from the church on account of his views." Now it is clear that the council of the sisterhood of the churches, in fact and not in theory in implication, to investigate and settle this Martin's trouble, have three good elements in it. It will be according to scriptural usage. 2. Will be fair and just. 3. Will be one of the new things in connection with this doctrinal episode, which old Baptist history would if we have failed to make views understood in this case. We shall feel that it is only those whose false heads are like eyes—all eyes are not eyes—and not be profitable to spend more time with them, but think all reasonable Christians will see it.

School: _____

so is not meeting. We have a little Sunday School with the orphan at 3 p. m. Sunday. Our quarantine regulations seem necessary for a time yet; for there is a new place of infection in the county, a physician in inland store, postoffice and village, seven miles from Utica, has today (Saturday) a number of cases of fever reported, and Dr. Dunn, who has done such faithful service at Edwards, has gone there to take charge. The fever has finished its work at Edwards, as there are no new cases among the whites who have about all but of it. We have been mercifully spared, for which we are devoutly grateful.

CHRONICLES.

L. A. D.

Sometimes the Chronicler feels like resting awhile in silence, but something impels him to write still, as in a few more years his pen as well as his tongue will rest till the coming of the day of the Lord. True, he may live to see that day, but of that he has no assurance. There are many things, which none of us Christians know now; but the promise is, "we shall know." It is written also that "we shall be like Him, for we shall see Him as He is"—if we "look for His appearing" and "watch" according to His Word.

There were ten virgins who went forth "to meet the bridegroom"—five of them, it is stated, were wise and five were foolish. The foolishness consisted in negligence to make full preparation to keep their lights burning. They did not expect to "wait" so long, perhaps, and found out too late that they must return for more oil. While on that errand they missed the procession and came to the marriage when "the door was shut"—so failed to be present at the ceremony. Thus it may be with many Christians when "the Lord cometh"—they will not be ready.

It should be borne in mind that unfaithful Christians will be left to suffer great tribulation. The Chronicler does not propose to discuss the matter, but to raise his voice in solemn warning. He believes in scriptural sanctification—setting apart to the service of the Master; but he does not believe in "sinless perfection," nor that the Holy Spirit does a work that needs to be amended. Much of the supposed "holiness" is but a cleansing—a work recognized both in the Old Testament and the New.

Worldliness abounds most largely in the cities, it seems, and it saps the churches, notwithstanding the earnest efforts of faithful Christians. Meridian, in some respects, is superior in morals and religious life to most large towns. It is not entirely free from "wickedness in high places," it seems; for there are those who run "blind tigers"—which have to be hunted now—and gambling dens are hidden, somewhere, while the social evil has only been partly abated, but all of these are "in darkness."

Things have been very quiet in our city since the establishment of the quarantine, and especially since the Curfew Law went into operation. It is unlawful, thereunder, for anybody to be out from home after 8 p. m., except on urgent business.

L. A. D.

This image shows a blank, aged, cream-colored page, likely an endpaper or flyleaf from an old book. The paper has a slightly textured appearance with some minor discoloration and faint horizontal lines, possibly from the scanning process or the original paper's grain. There are a few small, dark spots and a faint, irregular smudge near the bottom center, which are typical of old paper. The overall tone is a warm, off-white or light beige.

MEETING OF ASSOCIATION

CORRECTED LIST.

Rankin County - Oakdale, Dec 1.
Tishomingo - Baldwin, Nov 2.
Liberty - Pleasant Hill, Clar
county, Nov 6.
Ebenezer - Hickory Grove, 5
miles north, Hattiesburg, Oct 2.
Salem - Enon, Saturday before
the first Sunday in October.
Yalobusha - Coffeeville, I. C.
Nov 18.
Mississippi - Ebenezer, Amitee
county, Nov 12.
Kosciusko - Samaria, 7 miles
southwest Kosciusko, I. C., indefi
nitely postponed.
Central - Reulah, 9 miles north
Bolton, A & V, Nov. 12.
Magee's Creek - Centerville, 7
miles southwest Tylertown, I.
Oct 9.
Logisville - Oak Grove, 5 miles
south Noxapater, Oct 9.
Pearl Leaf - Providence, 5
miles, northwest Hattiesburg
Nov 13.
Cold Water - State Line, Olive
Branch, Oct 14.
Fair River - Shiloh, Nov 19.
New Liberty - Good Water
church, near Forest, on Satur
day (10th) before the third Sun
day in October.
Tombigbee - Union Grove, 8
miles south Fulton, Oct 16.
Choctaw - Black Water, Kem
per county, Nov 20.
South Mississippi, Association
- Osyka, Oct. 16.
Deer Creek - Cleveland, or
the Y. & M. V. R. R., Friday
before the third Sunday in Nov.
Trinity - Cross Roads, 12 miles
north Maben; Sou, Oct 22.
Harmony - Friendship, 16 miles
north Morton, A & V, Oct 23.
Lebanon - Purvis, Dec 2.
Cary - Morgan's Fork, 7 miles
east Roxie, Nov 5.
Bogue Chitto - Shady Grove
time unknown.
General Association - Sylva
Smith county, Oct 30.
Cophah, - Nov. 4.
Hobolochitto - Anner, Hancock
county, 10 miles east McNitt,
Nov. 27.
Scott County - Mt Olivet, 4
miles northwest Hillsboro, Nov
13.
Gulf Coast - Biloxi, postponed.
South Mississippi - Osyka, 1st
church, Oct 16.
Bethlehem - Oak Grove, 2 miles
east Meridian, Nov 43.
Chickasaw - Quitman, post-
poned.
Choctaw Association Postponed

DEAR RECORD:- After con
sulting many thoughtful breth
ren on the subject, it is consid
ered advisable to postpone the
meeting of our Choctaw Associa
tion until the third Sabbath and
Saturday before, of November
next (Blackwater?) - only one
month later than heretofore, on
account of yellow fever, and con
sequent fears of many. The
fears are not of our churches
and delegates, but of stragglers,
tramps, and all the transient
people now under excitement
about the fever. It is so advised
by our Board of Health - in this
county. For prudential reasons
we have made this change; and
hope to have you, Brother Edi
tor, and many others, with us
while we have a refreshing sea
son from the presence of the
Lord. Yours in Christ,
J. E. WHITE.
Porterville, Miss.

You want a soap that will pos
sibly benefit your skin - so that
you can see the benefit yourself.
It is HEISKELL'S Medicated Soap
for the skin.

100

Poplarville High School.

The prevalence of yellow fever at various points in Mississippi and Louisiana has doubtless prevented many old students from returning and others from entering during the past year.

In spite of these unfortunate circumstances, our enrollment has reached 125, as many as we usually have at this time of the year.

The object of this letter is to give notice that special classes will be organized to meet the requirements of those who have thus been forced to enter late and every possible facility will be afforded such to "make up" the time lost. This announcement is especially applicable to any of the prospective graduating class of the present session who have been thus kept away.

The town and school were never healthier, and we are confident that the present precautions will prevent the introduction of fever here; however, few would care to leave home under the present circumstances to go anywhere. You are, therefore, urged not to lose the entire session, but to enter as soon as practicable, utilize the special opportunities afforded here, and by diligent application complete the session's work.

No extra charge for special classes. Correspondence solicited.

Yours truly,
W. I. THAMES,
Principal.

Ministers and Earnest Christians

Will be glad to learn that the publishers will mail my prize book, "The Path of Wealth," postage prepaid for the next 30 days, to any address for \$1.00, about half regular price. Money refunded is not satisfactory. It has quickened the spiritual life and made thousands of enthusiastic converts to systematic living; many claiming also that they are rich already. More money is being paid to the cause of God through this book than any other book published. Over 400 pages; profusely illustrated; handsome cloth binding. Address,

REV. T. S. LINSCOTT,
Brandonford, Canada.
10-21 H

Queries.

DEAR RECORD:—Will some of your noble contributors please answer these questions for me? Is it the privilege of every Christian to know that he is saved, or shall we live by faith and await the judgment to know what our reward shall be? Can faith and knowledge exist at the same time, in the same mind, concerning the same thing?

W. S. VAINADO,
Osyka, Miss.
[Who can tell?]—EDS.

Central Baptist Association.

The time for the meeting of the Central Association is hereby changed from Nov. 12, proximo, to some date to be duly announced, after a killing frost. If place is changed, that will be announced at same time.

J. H. WHITFIELD,
Mod.
Brandon, Miss., Oct. 18, 1897.

VIRGINIA COLLEGE
FOR YOUNG LADIES, Roanoke, Va.
Opens Sept. 3, 1897. One of the best schools for Young Ladies in the South. Beautiful buildings, all modern improvements. Campus tree shade. Grand mountain scenery in Valley of Va., famed for health. European and American

PRICE'S
CREAM
BAKING
POWDER
A Pure Grape Cream of Tartar Powder.
40 YEARS THE STANDARD.
A Great Revival.

This image shows a blank, aged, cream-colored page, likely an endpaper or flyleaf of a book. The paper has a textured appearance with numerous small dark spots, possibly foxing or dirt, and faint horizontal lines or creases. The left edge of the page is bound, showing the stitching and the inner cover material.

DIED.
Mr. R. L. Little died at his home in Booneville, Miss., Oct. 1, 1897. Bro. Little was the father of Rev. Luther A. Little, of Brownsville, Tenn., who was with his father in his last sickness, and who has the deepest sympathies of our church, town, and community.
E. E. THORNTON.

The little infant son of Bro. J. R. Lane, and Sister S. B. Lane, died Sept. 15, 1897. He was only four weeks old. After a very painful illness, death came, and relieved the little sufferer. This is the first death in that home, yet they said, "We will see him in that sweet bye-and-bye."
Sweet child of our love,
From earth's fair strand,
To bright mansions above.

Cousin,
KATE SHOWS,
Hebron, Miss.

Bro. J. C. Fitzgerald died at his home near Okolona, Miss., July 14, 1897. He was a native of Murray county, Tennessee; came to Mississippi in 1848; was married to Miss Mary J. Davis Sept. 3, 1850. He professed faith in Christ, and united with New Salem Baptist church, 1860; he was afterwards ordained deacon of same, and remained a consistent member of that church till God called him home.
He was a good and noble man, and leaves many relatives and friends to mourn his death. But there is comfort in the thought that, again some day the pearly gates will stand ajar, and we who are faithful here, will enter in and be with our loved ones forevermore.

L. L. C.

DANIEL MYERS,
OF PENNSYLVANIA.
A Living Object Lesson for Dr. Miles' New Heart Cure.



HEART DISEASE is curable. "For over forty years," writes Daniel Myers of Two Taverns, Pa., on Aug. 10, 1896. "I suffered with heart disease. First a slight palpitation, gradually growing worse. Then shortness of breath, sleeplessness, smothering sensations and much pain in the region of the heart alarmed me and I consulted a physician. Receiving no benefit I tried others and a number of remedies, spending a large amount of money, but finally became so bad that it was unsafe for me to leave home. I commenced using Dr. Miles' Heart Cure two years ago. For eighteen months I have been well. Although 72 years of age I can go where I wish and I sleep all night and wake up as cheerful as a babe and completely rested."

Dr. Miles' Remedies are sold by all druggists under a positive guarantee, first bottle benefits or money refunded. Book on Heart and Nerves sent free to all applicants.
DR. MILES MEDICAL CO., Elkhart, Ind.

A Preacher's Discovery.

Rev. J. W. Blosser, M. D., has discovered a remedy that cures the worst cases of Catarrh, Bronchitis, Asthma, etc. It is pleasant to use (by inhalation), reaches directly and effectually every affected spot, destroys the microbes of the disease, heals the mucous membrane, and makes a permanent cure. Any reader of THE BAPTIST RECORD who will address Dr. J. W. Blosser & Son, 11, 12 and 13 Grant Building, Atlanta, Ga., will receive, post-paid, a three day's trial treatment free. 10-14-97.

Wanted—An Idea
Who can think of some simple thing to patent? Write JOHN W. BLOOMER, Patent Attorney, Washington, D. C., for their \$1,000 prize and new law for one thousand inventions wanted.

MICHAEL, KING A-WHEEL.

Great Benefit He Has Received From Paine's Celery Compound.



Invisible, peerless, wonderful is Michael. When he races, his chief competitor is time, and when he crosses the wire in his finishing sprint he leaves records as well as opponents behind him.
James Michael, the most wonderful bicyclist of the world, recommends a wheelman to take Paine's celery compound.

Many a young person and hundreds of older people who have determined to take up bicycling as a health giving exercise, find themselves really lacking the proper "snap" or stamina to begin on. Their bodily condition prevents so spirited an exercise. Many who are really sick, who have suffered from debility or wasting diseases for a long time until they had begun to think their troubles had become chronic, as nothing gave them relief, would turn to bicycling for relief, but they find that this splendid exercise, like any other, requires strength to undertake. The blood is out of order, the nerves are deranged, and nature's food for both is needed.

All such persons will find to their immense joy that Paine's celery compound will make them well. Michael has made cycle riding a careful study, and is in a position to give excellent advice, not only to racing men, but to wheelmen and people in general. In reference to his own methods the following letter will interest everybody.

JIMMIE MICHAEL.
Thousands need to take a remedy to purify their blood, arouse the circulation and counteract the debilitating effect of confining work, worry and excitement.

The more intelligent portion of every community are the ones who best recommend Paine's celery compound. They have looked into this great remedy, followed its remarkable achievements in the case of friends, neighbors and relatives, and know just what to expect from its use as a nerve and brain strengthener and restorer and an ideal invigorator for a run-down system.

NEW MONEY-MAKING INVENTION.
I am so thankful to Mrs. Wymen for her experience. Patent Aluminum Cases for attaching photographs to tombstones. From M. World Mfg. Co., Columbus, O. Cases are indestructible, will last forever and make a beautiful appearance on any monument. Anyone can put on in 2 minutes. I sold the first day, profit \$12. In 5 days my profits were \$40. Everybody is glad of a chance to buy, as they are handsome and yet so cheap. Sister made \$15 last week selling elegant Aluminum Door-plates and house numbers for the same firm. Anyone can do as we if they try. J. C. B.

RANDOLPH-MACON SYSTEM
of Endowed Colleges and Academies.
W. W. SMITH, A. B., LL. D., Chancellor.
1. Randolph-Macon College, Lynchburg, Va., for men.
2. Randolph-Macon Women's College, Lynchburg, Va., for women.
3. Randolph-Macon Academy, Bedford City, Va., for boys.
4. Randolph-Macon Academy, Front Royal, Va., for boys.
5. Randolph-Macon Institute, Bayville, Va., for girls.
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